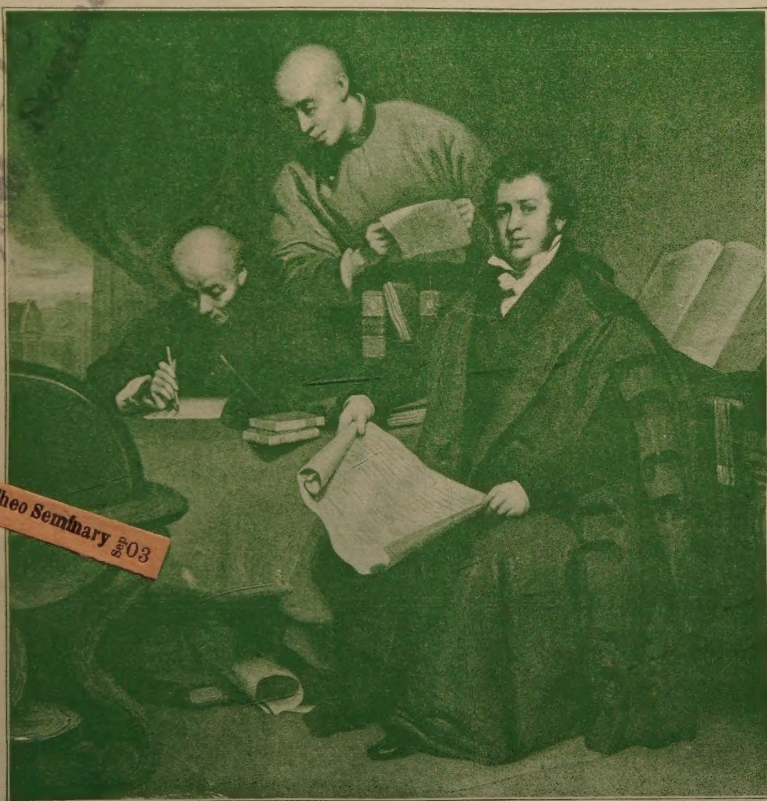


30 CENTS A YEAR

PACIFIC
Theological Seminary
OCTOBER, 1902

BIBLE SOCIETY RECORD



Pacific Theo Seminary #03

The Rev. Dr. Morrison and his assistants translating the Bible into the Chinese language
The first translation was completed in 1818. From an engraving by Turner, engraver to His Majesty

Published Monthly
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AMERICAN BIBLE SOCIETY
NEW YORK CITY



The Character of Christ.

By JEAN JACQUES ROSSEAU.

I CONFESS to you that the majesty of the Scriptures strikes me with admiration as the purity of the gospel has its influence on my heart. Peruse the works of our philosophers, with all their pomp of diction ; how mean, how contemptible, are they, compared with the Scripture ! Is it possible that a book at once so simple and sublime should be merely the work of man ? Is it possible that the sacred personage whose history it contains should be himself a mere man ? Do we find that he assumed the tone of an enthusiast or ambitious sectary ? What sweetness, what purity in his manners ! What an affecting gracefulness in his delivery ! What sublimity in his maxims ! What profound wisdom in his discourses ! What presence of mind in his replies ! How great the command over his passions ! Where is the man, where the philosopher, who could so live and so die, without weakness and without ostentation ? When Plato described his imaginary good man with all the shame of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ ; the resemblance is so striking that all the Christian fathers perceived it.

What prepossession, what blindness, must it be to compare the son of Sophroniscus to the son of Mary ! What an infinite disproportion is there between them ! Socrates, dying without pain or ignominy, easily supported his character to the last ; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was anything more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had before put them in practice ; he had only to say, therefore, what they had done, and reduce their examples to precept. But where could Jesus learn, among his competitors, that pure and sublime morality of which he only has given us both precept and example ? The death of Socrates, peaceably philosophizing with his friends, appears the most agreeable that could be wished for ; that of Jesus, expiring in the midst of agonizing pain, abused, insulted, and accused by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed the weeping executioner who administered it ; but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors. Yes ! if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God. Shall we suppose the evangelic history a mere fiction ? Indeed, my friend, it bears not the marks of fiction ; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty, without obviating it. It is more inconceivable that a number of persons should agree to write such a history, than that one only should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the gospel, the marks of whose truth are so striking and inimitable that the inventor would be a more astonishing character than the hero.

BIBLE SOCIETY RECORD

VOLUME 47

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EDITORIAL NOTES.

IT is nearly two hundred years (1712) since Jean Jacques Rousseau, the celebrated Swiss philosopher and eloquent writer, was born at Geneva. His mother, whose maiden name was Bernard, was said to have been very amiable and highly gifted. She died soon after he was born. There was very little brightness in his boyhood life. He was apprenticed to an engraver by whom he was ill-treated. He ran away in the direction of Savoy and was received as a guest in the house of Madame de Warens. An outcast and a wanderer in a strange country, without resources, he fought his way on through bizarre adventures, wonderful vagaries and surprising vicissitudes of which he gives a very candid description in his "Confessions." By and by, not out of poverty, but out of obscurity he rose and became the friend of some of the most distinguished men of his day. He had a peculiar contempt for riches and the pleasures of this world. He has been regarded in this land as "the father of modern democracy." Some one has said that "without him our Declaration of Independence would have wanted some of those sentences in which the longings of the poor were affirmed as axioms." Professor Lowell says of him: "There was a faith and an ardor of conviction in him that distinguished him from most of the writers of that time." In spite of errors and vagaries it would be unjust to deny Rousseau's great nobility of soul. He was regarded as unorthodox, but he never scoffed. Out of a vigorous mind and a glowing heart must have come this apostrophe to the Bible and to Christ, which appears upon the second page of our cover. It has passed into a classic, unsurpassed by any utterances which have come to us through the French language. A few years ago a part of it appeared in the *Record*. We now give the whole of it in the language of a new translation.

WE call attention to the article of the Rev. J. P. Wragg, B. D., our Agent at the head of the special work among the colored people of the South. Secretary Haven recently attended a con-

vention held by these brethren at Atlanta, Ga., and speaks in most encouraging terms of their intelligence and devotion to the work of interesting the negroes of the South in the Bible. Great eagerness is manifest on the part of these people to have and to read the Bible. Just below is an editorial which gives more fully the wonderful story of the entrance of the Bible into Mexico, to which Bishop Simpson (as quoted by Mr. Wragg on page 156) refers.

WHERE SOME OF THOSE BIBLES TO WHICH BISHOP SIMPSON REFERS CAME FROM (See Mr. Wragg's letter, page 156).—One of the noblest episodes in our national history must be revived in memory, for it illustrates the middle period history of the Bible Society, and the magnanimity and evangelistic spirit of the government of the United States. In the rush and hurry of our strenuous life such things are too easily forgotten. The story was told one evening, some years ago, to a Brooklyn lawyer as he was leaving a prayer meeting, by that eminent Christian soldier, General Silas Casey, whose honored name is now borne by a distinguished naval commander. General Casey, of the regular army, was a colonel on the staff of Major General Winfield Scott, when our victorious army entered the City of Mexico in triumph—not to destroy but to save, and leave a monument of sacred memories of Christian zeal, instead of a humiliating remembrance of defeat and shame. There had been foresight of a strange kind, and probably Colonel Casey was the foreseer, for in the conquering army train there were seven army wagons loaded with Bibles, published by the American Bible Society, in the Spanish language, for distribution among the soldiers of the Mexican army, soon to be dispersed and to return to their homes. And they were also for anybody who would take one, in that Catholic land. The distribution was in charge of Colonel Casey himself, and he took possession of the old convent of San Francisco, and opened a Bible house there. That convent is now a Methodist Mission-

Church. The precious Bibles were soon distributed, and went to the uttermost parts of Mexico—on the coast, in the valleys, and the mountains—to do their gospel work. And when the story of the persecution of some of the Mexican peasants and mountaineers for having Protestant Bibles, which some of them defended with their blood, was being told in a prayer meeting, it was there that the venerable general said to the speaker, "I can tell you where some of those Bibles came from."

WE present on an another page, in connection with a brief letter from our Agent, Mr. Penzotti, of Central America, two pictures; the one of Don Modesto Rodriguez, and the other of Don Lino L. Martinez; the former a native of Honduras, the latter a native of Nicaragua. It would have pleased us to present also the likenesses of the two men of whom this letter speaks, but they were not forwarded to us. Suffice it to say that these pictures which are presented are of men who have the same heroism and spirit of devotion.

WE noted with pleasure the fact that—in his presidential address at the ninety-third annual meeting of the American Board in

Oberlin, Ohio, October 16—the Hon. Samuel B. Capen, L. L. D., said: "All through the dominions of the Sultan the people in a quiet way are calling with increasing earnestness for copies of the Scriptures, and the leavening of the empire by the truth is going on. The Armenian massacres have resulted in opening up the old Gregorian churches of Turkey as never before to the truth. By permitting the circulation of the Greek Bible Russia has made it possible for the colporteur to go all through that empire, and it will be true here as it has been everywhere in all the centuries, that wherever the Bible goes a new day dawns."

SECRETARY FOX, who has been seriously ill through all the summer months with inflammatory rheumatism, has regained his health and resumed his duties at his desk in the Bible House. On October 22 Dr. Fox attended a meeting of the Synod of New Jersey, at Asbury Park, and addressed the Synod on the work of the Society. The Rev. J. M. Lopez - Guillen, the Society's Agent in Cuba, who was licensed and ordained to the ministry by one of the Presbyteries of this Synod, was also present and gave a fervent address, picturing the conditions and spiritual need in Cuba.

FOREIGN DEPARTMENT.

EXTRACT FROM A LETTER OF CHARLES F. GAMMON,

Superintendent of the American Bible Society for North China.

I PRESUME that you have wondered at the dark pictures I have drawn in this year's letters as forecasts of the future, and I am aware that my opinions have conflicted with those of the majority on the field. With missionary brethren I have had many an argument without a resulting change in my views. Dr. Sheffield, who had been particularly optimistic, expressed himself in *The Congregationalist*, of July 5th, as follows: "Reform is not in the hands of reformers, but in the hands of men who wish to reduce reform to its smallest dimensions," (that is, keeping enough evidence of reform to deceive the powers.) Again, he admits that "To an alarming degree weak and unworthy men are in high positions." Jung Su, in command during the attempt to destroy the legations, is chief adviser and prime favorite with the Empress Dowager, and, with few exceptions, the officials who aided and supported the whole Boxer movement are in office now. Europeans and Amer-

icans who live here have been forced materially to alter their opinions during the past few weeks. Perhaps the most alarming and convincing evidence of the feeling and intentions of the Court is the present condition of the province of Szechuan. It is the old scene in a new setting—the condition there to-day is that we saw in Shantung and Chihli in 1900—Boxers, Boxers all over the place, rioting, killing and destroying property, and not a single edict or reference to the matter from the Court! Realizing that you have many fields besides China to think of, I will not tire you with the thousand facts I might compile, which show all too clearly the drift towards more and greater strife—yet, I believe it is God's plan, for nothing short of a great revolution can bring the nation into line. On the tomb of one Boxer leader, executed at the demand of the powers, is engraved "Ch'i Hsui, who died for his sovereign and in order to save the Empire from partition!" From present conditions we know what is to happen, the only question being, When? Regarding the "when" there are differences of opinion, but no Chinese will answer "Never," and many say, "Not long." It is very discouraging

too see the little good that has resulted from foreign occupation and diplomacy.

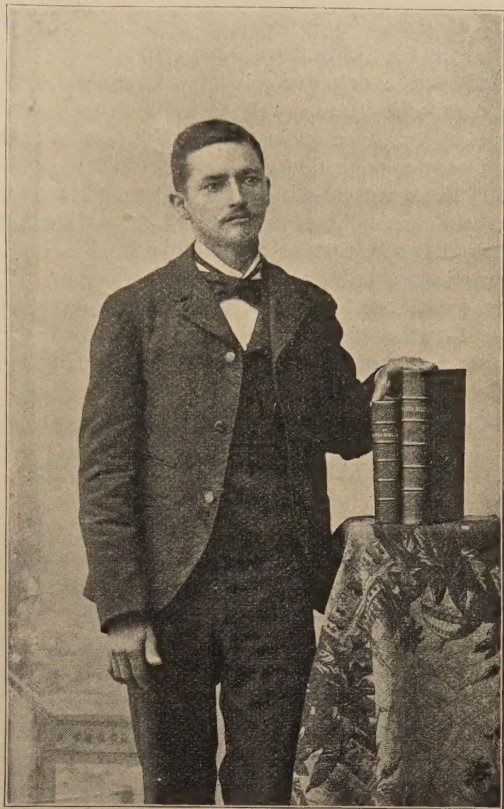
The native city of Tientsin, ruled by foreign representatives since the outbreak, was handed over to the native authorities to-day—the last thorn in the Chinese flesh, except the indemnity, which is sowing discord everywhere. I know of one place which had to raise some \$2,000 (a mere town) to pay for destruction of life and property, and I know that the official collected \$6,000! That is what is being done on all sides, and the foreigners are blamed for this bloodsucking. It is all terrible and sad, and our hearts bleed for this people, suffering from the curse of officialdom and oppression, buried in ignorance and superstition! Alas! the best we can do seems so very little—we can but pray, pray for a higher power to save.

EXTRACT FROM A RECENT LETTER FROM
THE REV. FRANCIS G. PENZOTTI,
Our Agent in Central America.

GUATEMALA CITY, August 28, 1902.

THIS is one of the best years we have had in the rainy season. There are years when rivers and roads are impossible to get over for five or six months (from May to October), but this year our work has continued with very little interruption. In these

countries there are always difficulties in different forms. Persecution not only by the Roman clergy and the people, but also by the authorities. In these



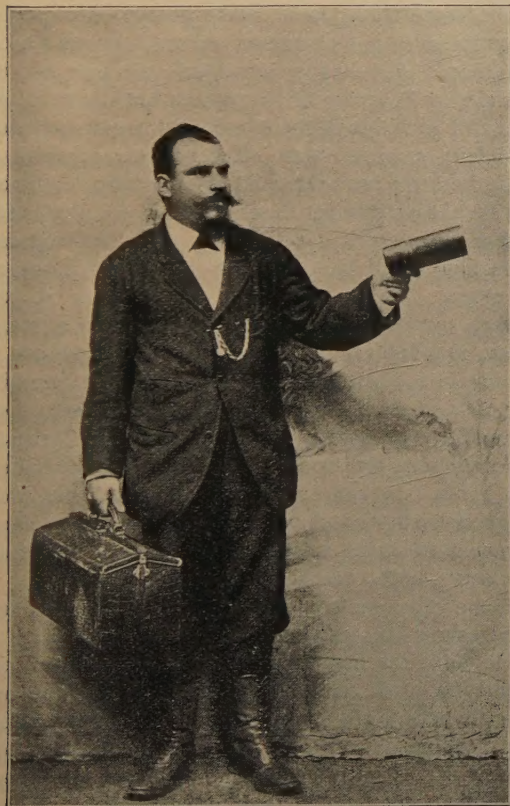
DON MODESTO RODRIGUEZ,
Colporteur, a native of Honduras.

last days they put in prison for a few days Manuel Ledesma, in Nicaragua, under the pretext of being a "tramp," and also Magdaleno Garrido for the same reason, not far from here, and he had to pay \$30 to be let free. Several times I have had to go to the different Ministers in Guatemala City to ask protection for our colporteurs. There are many other difficulties to conquer, but we are going on with the sweet assurance that the triumph is sure because the cause is Christ's. Even the earth under our feet seems to want to swallow us up because of so much sin and idolatry. These last earthquakes seem to say to us, "Awake thou that sleepest and arise from the dead, and Christ shall give thee delight." The circulation of the Holy Scriptures and the preaching of the Word is producing rich fruits, and our work in the Lord is not in vain.

ARABIA.

From a Colporteur in Arabia.

Your welcome letter of April 5, telling of the meeting of the Distribution Committee and your kind appropriation for our work, came to



DON LINO L. MARTINEZ,
Colporteur, a native of Nicaragua.

hand. We are indeed grateful to your Society for their liberal help in so very needy a field. Never before were the opportunities for Bible distribution in Eastern and Southern Arabia so great and providential. England has proclaimed a protectorate over Kuwait, at the head of the Gulf, and I have just returned from a colporteur journey to study the field and plan for its future. My assistant and I sold 172 copies of Scripture in five days, all to Moslems, and had plenty of opportunity to sow the seed spoken as well. From present indications the total sales for this year will exceed those of last year. One of the Moslems in Bahrein, a young man of the Shiah sect, was formerly very bitter toward the Bible work. Five years ago he used to purchase Gospels to tear them up and destroy them. Now he proclaims that he is a Christian and reads the Word daily. His faith even under persecution does not waver, and he shows in his face that the joy of the Lord is his strength.

A CHRISTIAN PREMIER IN CENTRAL AFRICA.

THE Katikiro, or Prime Minister of Uganda, the kingdom in Central Africa, is a remarkable man whose character and work entitle him to a high place in the esteem of mankind. His name is Apolo Kagwa. One on seeing him might imagine that he was so named from the Greek god because of his fine physical form, for he is six feet two inches in height and well proportioned, but as a matter of fact he was named for Apollos, the companion of St. Paul. He is now thirty-five years of age and, as Katikiro, combines the office of prime minister and chief justice. Moreover, as the little king is but six years old, Apolo is the chief of the three regents. From an interesting article in the *Church Missionary Gleaner*, by the Rev. J. Roscoe, we learn the following facts in regard to this remarkable man:

He is the son of a small chieftain, and in his youth he became a page to King Mtesa. While in Mtesa's court he learned something of the Swahili language in use among the Arabs. He learned the gospel story from Mackay and Ashe; and it was at this time that he was baptized and took his Scriptural name. In Mwanga's reign he was advanced to chieftainship, and during the commotions that followed he became a leader among the Protestants, and was general in the army, fighting against the Mohammedans. After peace was restored and the Christians came into power, Apolo was made Katikiro.

These were trying times, and the king distrusted Apolo, and the Roman Catholics greatly annoyed him, while the officers of the British Company criticised his course and made his position one of great difficulty. Through all this he passed with great calmness and courage, and Mr. Roscoe says:

"No British statesman could have more successfully steered and safely brought into port the ship of

state than did Apolo pilot his vessel through that troubled political period, and many more such times which have come upon the land since the British government took over the protectorate. He has been a godly leader of the Baganda during the Sudanese rebellions and the civil wars, the loyal supporter of British supremacy and friend of the British officer; also a true, fearless Christian who never shrunk from telling either native or European if he failed in his duty to God or man."

When we think of this man, holding such a position of responsibility, we must remember his early training. Twenty-five years ago he and his people were veritable heathen with no trace of civilization. Superstition and cruelty and wickedness of all kinds surrounded him during his childhood. All that he learned in his early years had to be rejected, everything that now characterizes him had to be acquired, and the change which is visible in him and in other of the Baganda is marvelous indeed. Mr. Roscoe says: "Avarice, intemperance, lying, fleshly lusts, and unbridled passions have been brought into captivity; the Bible is daily studied, family and private prayers are daily observed, and Christianity as taught in the Bible is the standard for daily life. Yet in spite of all this, there are obvious shortcomings which arise in embracing Christianity in mature years; and again, some truths have made greater impressions upon the mind and character, whilst others are scarcely noticed. For many years Apolo not only had his morning and evening family prayers, but also attended daily Bible classes in the school by the cathedral and the daily services there. Recently the pressure of State business has prevented his regular attendance, but he has his own set times each day for study, and two or three times a week one of the missionaries visits him to assist him with difficult Biblical passages, et cetera. He is a generous contributor to the church funds and supports several native missionaries, in addition to many deeds of kindness to pastors or needy teachers. He is a married man with six children by his present wife, and several others by wives he possessed before he became a Christian. The children are being well trained and educated, not spoiled by a lax or over-indulgent father. His large household and numerous retainers are cared for, even to having a small church of their own in his enclosure, with a teacher in daily attendance."

Some other facts are related concerning this man which show his remarkable intelligence.

He built the first two-story house, he introduced sun-dried brick, and afterward the telephone and electric bells. He himself owns and can run a sewing machine, as well as a typewriter, and rides a bicycle. He is introducing among his people everything that will help in their advancement. He has written a fairly complete history of Uganda. His record of the cases he has tried in court is full, and

the records of State affairs are kept in an orderly way. The Europeans who watch him are surprised at the energy and wisdom of the man and his ability in accomplishing so much work.

He was recently sent to England to attend the coronation of King Edward. What a marvel it is that such a man can be brought so to the front within the score and a half years since Stanley found the Baganda sunk in degraded heathenism.

BIBLE WORK IN OMAN.

(Oman is south of the Persian Gulf and on the east border of Southern Arabia.)

By the Rev. James Cantine.

TO show something of what our men in Oman have to face, I will give a few quotations from the reports of our colporteur Said, of journeys taken within a few months. He writes as follows:

"Then I traveled that night to Sohar by boat and the next morning went out to the bazaar; and when they saw the books in my hand some of them took them. Then came men from the governor and two soldiers and forbade the people from buying by saying 'these are unbelievers' books,' and they forbade me selling them and the people returned the books and took their value from me. A man then came and buying a Proverbs and paying me for it afterwards tore it up before my face. Some reviled me and threatened me with a beating and one drew his knife to strike me, but the others held him and there was a great uproar in the street. I gathered up the torn leaves and went away to another part of the town, but they followed after, reviling and threatening, and one drew his pistol. Then I entered the shop of one who sold sweets and bought some and sat down and ate, saying, 'perhaps by my entering the shop they will depart from me,' but they increased in numbers and anger. I had before left some books in one of the shops and they went and seized them and tore them up before me, and some came upon me in the shop but the owner turned them out. . . . At evening time they sent me out of the bazaar, so I remained outside talking with some men with gentleness and without anger; then I returned to the bazaar without books and sitting down in a shop talked on religious subjects with men who were learned and wise, and they said, 'what do you believe' and I repeated for them the creed; then they asked about things lawful and I repeated the commandments, then they said it is not possible that evil should come from this person. There came a man and seized my hand from behind saying, 'go away from the bazaar, I warn you, for they wish to kill you this night if they find you alone,' and I said, 'He who is with me is stronger than they who are against me.' And while we were talking two men came asking about me and when they saw me they said, 'get up and come with us, for you have blasphemed the prophet'—and they were soldiers

come to take me to the judge. When the men in the shop heard it they dissuaded them by saying, 'it is not possible that there be from this man such a sin,' and there came other witnesses who said it was not I who blasphemed but another Christian who was with them before. So I returned to my place, praising God for what he had done for me. A couple of days later he writes: 'We reached Ghatura at night and in the morning I earnestly endeavored to find a place to put my bags but I could not, and in the coffee shops they would not let me stay, and not in the street, and when I put my bags before a public resting place the owner came out and said, 'I do not wish you to remain near me, see for yourself a place,' but I was not able to find a place for all men said I was unclean. The baker would sell me bread but he would give me no water, and I remained all day in the sun and at night on the sea shore by myself. There I was two nights and a day without water.

"Of another time and place he says: 'We came to a place called Abuabali and as no one would take us to the sheikh, we hired a vacant hut of date branches. Towards evening I came to the house of a school-mistress with many pupils and here sold all the books I had with me, and returned for more and sold many. Then I prepared for sleep and rejoiced greatly saying, with this beginning, to-morrow I will sell a hundred. But the enemy came and sowed tares among the good seed and they sprang up at once and choked the good. What a bitter night it was that I spent in that place, for soon a number of the rude people, small and great, women and men, girls and boys, came with great crying and surrounded the hut, throwing stones upon it; and because it was built of date branches it was being broken and falling in upon us. When I went out to them they threw the books at me and threatened to beat me. They remained half the night and at last the owner of the hut rescued us, not from mercy but to save his own property. And truly was our night greater than the night of Lot at Sodom, for upon him came together the men of the city but upon us also women and girls.'

"On his return journey through this place he attempted to dispel the first sad impression by calling upon the sheikh, but his reception was lacking in hospitality, for he says: 'No matter how much we asked for the house of the sheikh, no one would tell us until a little black girl led us to it. We found he was not at home but at the mosque to which we then went. After we had made our salaams we asked him for a place to sleep and he promised to give us a place after he had finished his prayers; so we sat down outside to wait, but after two hours he had not come out and I heard them saying 'Christians are unclean, how can we give them a place.' Then at last he came out but would not look at us or speak to us and we had to travel on far to the next village.'

At a later date he had a very uncomfortable time

at a village misnamed Sarur (happiness). He writes : "We arrived at Sarur and descended at the house of a Balooche, and after a little I took books and went to the bazaar and sold two. In the evening I went again and at first I had good talk with the men, but afterwards they met me and after buying books they tore them up before me immediately and began to revile me. I walked away but they overtook me and spit upon me and stoned me until I arrived at the house in which I was staying. Here they returned upon me about nine o'clock at night and wanted books so that they might get me outside and among them to do according to their wicked hearts. The people of the house did not let me go outside or let them have books, and for all that they could do they could not get to me, and for over two hours they remained about the house. The next day I also went about and sold books, but for the three days I was there they did not cease to persecute me."

I think I have quoted enough to show you something of the difficulties in the way of colportage in Oman. In all these instances Said was alone except for a Mohammedan assistant and donkey driver. He is not wont to exaggerate his trials or to shirk responsibility, and in these regions where life is notoriously cheap and where there is constant robbery and bloodshed, there are few native Christians who would venture what he has undertaken so cheerfully. He certainly is well equipped with patience and gentleness and experience, but it has been as he says only the power and goodness of God that has kept him

safely. Seeing how important his work is, beyond anything that we missionaries can do, will you not petition the Master that he may be kept always in health and safety, and that a rich blessing may follow his life?—*From Quarterly Letters No. 41; March, 1902.*

A NATION TURNING TO CHRISTIANITY.

KOREA is in the midst of a religious crisis. It has given up, to a large extent, its old religion and is turning to Christ. The movement is general. In villages where there is no missionary or any Bible teacher, the people have met and voted to become Christians en masse. Then they have sent committees to the nearest missionary to ask him to come and instruct them; where this has not been possible they have asked for Bible teachers. So general has been the call for this work and so few the missionaries and Bible teachers that many of these invitations have had to be declined. The missionary workers are now facing this singular condition of affairs. The fear is that the great opportunity will pass before advantage can be taken of it. In some villages, where they have not been able to get a missionary or teacher to instruct them, the principal men have been appointed to read the Bible to the people; in other villages where the interest has not been so great the people have done nothing and are waiting for instruction in the new way. Meantime everything is being done by the missionary forces on the field, to reap the harvest so unexpectedly given to them.—*The Advance.*

DOMESTIC DEPARTMENT.

ALASKAN INDIANS.

AT the fifty-sixth annual meeting of the American Missionary Association, in New London, Conn., Wednesday, October 22, the Rev. Dwight M. Pratt, D.D., of Cincinnati, delivered an address on the Indian and Alaskan missions, in which he said:

The spiritual hunger of the Indian race is a reason for pressing this work. The aboriginal tribes of this continent are eager for the gospel. Never have I read a more pathetic story than of that Indian tribe in far-off British Columbia, that sent four of their bravest men into the far East to learn of the white man's God, and bring back the white man's Bible. These noble braves started out unguided. They crossed mountain and prairie and river and desert. They endured exposure and danger for many a long day, until they arrived in St. Louis. They told the object of their search, their spiritual hunger, and the longing of their race, and were directed to a Romish priest. He refused to give them the sacred volume. Broken hearted and empty handed they turned back on their

long journey. Only one survived to tell the story of their disappointment and grief. The whole tribe was deeply embittered against the white man's religion and the white man's God; and when at last the missionary came to abide in their land, this tribe was the last to be won to an acceptance of Christian truth.

THE BIBLE THE BASIS OF ALL TRUE PIETY.

From an Address of the Rev. J. P. Wragg, B.D., Agent of the Work among the Colored People of the South.

THE Bible is an unique book. Its age is to be measured only by our centuries. Its composition is not the work of one man, neither was it written in one locality or one language. It is really sixty-six books, yet one book. Its history is wrapped up with one little country. The thoughts of its writers are pervaded with the scenes of their land; its hills, valleys, rivers, streams, towers, villages, rocks, trees, caves and vegetation saturate their speech, and through them they often speak of spiritual cities. How fiercely and persistently has this book been assailed, yet it has withstood all the assaults and still

survives. Voltaire predicted that in 100 years the Bible would be a forgotten book. Against this statement is placed the word of a man who wrote as the Spirit moved him, "The word of the Lord *abideth forever.*"

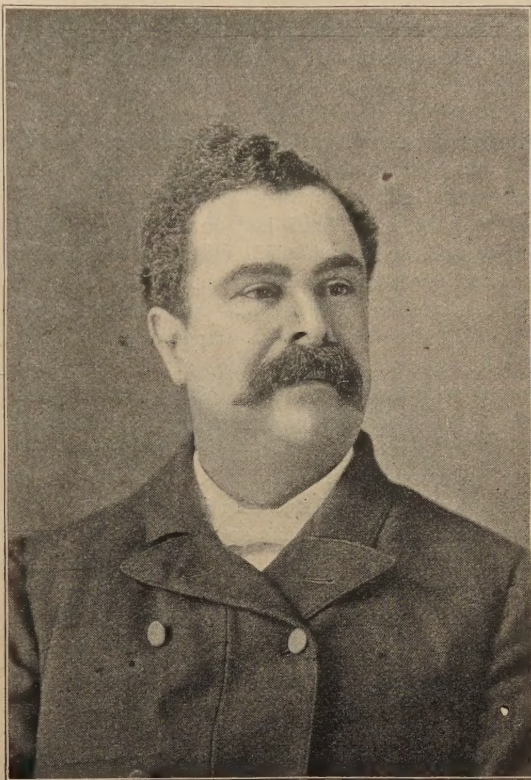
The Source of the Book.

Such a book invites an inquiry as from whence it came, who is its author? The book itself declares that "it is the Word of God." Other books lay claim to great names as the source from whence they came. We have authors whose names we hold in very great reverence, but when we shall have placed the best and greatest of these books and names alongside of this book how soon do they fade away. Sir Walter Scott has well said that there is but one book. It is "the merest folly to declare that the Bible is the offspring of superstition, or that it holds its place from age to age through the mere force of tradition." A book that has thrown wide its doors and invited every eye to behold its pages and ponder its contents, that has defied the proud, and laughed to scorn its enemies, must, indeed, after all its victories won in all climes, among all peoples, subduing and bringing into subjection varied languages to serve its purpose, be what it declares itself to be, "the Word of God."

Its Contents.

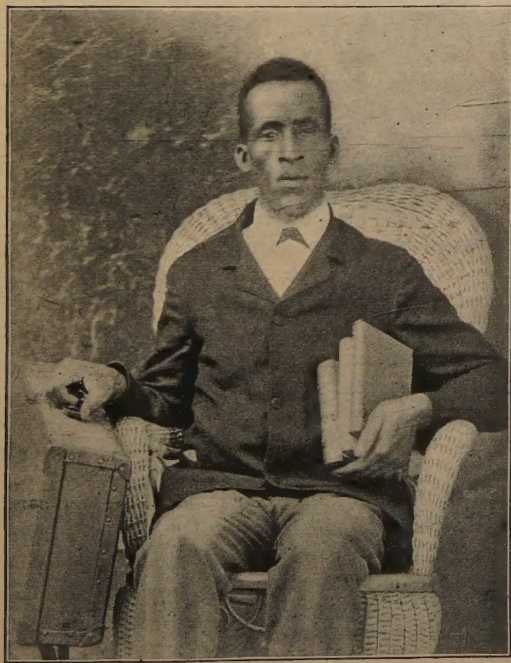
This remarkable book, coming, as it does, from

Master. How often and how many are the ones that have obeyed this great injunction. Many beautiful and consecrated lives have given themselves to this work and found its beauty and showed to others its



REV. J. P. WRAGG, B.D.,

Agent for the Special Agency among the Colored People of the South.



J. A. MARTIN,

Colporteur in the Agency among the Colored People of the South.

God, invites a critical study of its contents. "Search the Scriptures!" is the command laid upon us by the

sublimity. As these lines are being written we look upon the faces of the translators of the Mandarin Bible. They were earnest men, delighted at work translating the message. What moved them to this effort? It was that the teachings of this book might be made plain to a people who sat in darkness. In this book we find so much of the beginnings—the beginning of the world, the beginning of man, his holiness, his sin; beginning of judgment, beginning of wanderings, beginning of nations, down-grade movements of society, perversion of religion, we also find that there is a reward for the righteous and punishment for the wicked, all of which flows from the knowledge of the great personal being—God. In the midst of all the great scenes that open upon our view, there is yet patent to our vision the one great idea pervading the whole book—God's great love toward man, and his effort toward him, by means of his own adaptation, to make man like unto himself; he reveals his holiness, his power, his love and his willingness to save.

This book, as no other book, shows us a personal being of intelligence, activity and love.

Its Purpose.

This picture is directed to a people bent and inclined downward, it is given so that their mind and thought might be raised upward. Man, the object to whom this revelation is given, is peculiarly affected by the object towards whom his thoughts are directed. If the being to whom we direct our worship be impure, immoral, cruel and bloody, we become like him. History and religions bear witness to this statement. God, who is revealed to us in the Scriptures as pure, holy, kind, just, loving, sympathetic, when personally apprehended either by the written or spoken word, effects a change upon a life which is easily discernable. The light is not to be hid under the bushel, but to be seen in the open day.

The book opens to man an idea of life which is in harmony with his constitution. Man demands and wants a being to worship who is higher and better, the best he has seen and read of, and this being must excite by his personality, and produce by the act of worship on the part of the worshipper a higher and better state of life within his soul. "By their fruits ye shall know them." This is the declaration of the great teacher come from God. The record of the work of the book is its own best evidence. We assert, if men and women are to build upon a foundation of a truly pious life, we must give them the Bible. The sad plight of the world at the time of the coming of Christ may be known by the reading of Paul's epistle to the Romans. The fruits of the immoral seeds of the time may be gathered by a perusal of parts of other epistles. Farrar's "Early Days of Christianity" carries us into a gloomy, murky scene, that sickens the heart as we dwell upon the picture before our vision. "A moral rule of life with a religious sanction" was a want which society keenly felt. Pliny feeling the want wrote thus: "Our vices are too potent for our remedies." "Nothing was possible but a life of crushing sorrow ended by a death of complete despair." How different another picture. We behold St. Paul and St. Peter with their teachings of holy writ as their guide. Their letters, though written from prison, and sometimes in person, are full of hope and brightness, they read like songs of victory.

We desire to present a few cases of later date as to the value and need of the book. Witness the Congo for two centuries: It had its priests, churches, and many baptisms; but it had no schools, no translation of the Scriptures; no pains were taken to make the people acquainted with the Scriptures. The priests were withdrawn, and every vestige and fragment of their religion died out. Japan is another striking example. Xavier went there in 1549. He seems to have made some attempt to reach the people through

the Scriptures! The result of his and his successors' labors could be seen in the 200 churches and 15,000 converts made. But a fact is quite plain, that later "Christianity was practically extirpated without leaving any perceptible trace upon the morals and character of the people." The cause of the lack was seen: "The priest had never given the people the Bible."

What Bishop Simpson Found in Mexico.

The late Bishop Matthew Simpson has this to say: "When I was in Mexico, a year since or so, I found this: that various congregations had been formed and held together that no living preacher had addressed; but the soldiers had left copies of the New Testament, the people read them, they forsook their grosser sins, and they met together to read, to talk, and to pray. One day I went into a mountain or hillside where a cave was. Here the people met by one or two hundred to avoid the persecution of the government, there they read the Scriptures, and sung and prayed. The same are the facts in Syria, and among the Mohammedans in Arabia. Wherever the Word of God is read it stirs the hearts of the people—it prepares for public morals.

Pilkington, of Uganda, as he gave himself to God for the people of Africa, stated the problem thus: "God's revelation on the one side, its breadth, its depth, its height; on the other a heathen nation, heathen ideas, a heathen language. How can the gulf between them be bridged. Give them the holy Scriptures in their own tongue."

Let us hear the Argentine Minister of Justice and Public Instruction as he bears his witness. Says he: "The book of books deserves to day more than ever the glorious monopoly of thought. There is no book outside of this book, and those who—though I know not what strange wanderings attributed to the modifications affected by modern civilization—judge of its value merely from the standpoint of bibliophiles, manifest clearly their rashness in so doing; and it is easy to understand they have never meditated deeply over its pages, nor brought their spirits into the presence of its crystalline founts. Our people must be built up with its teachings, and the book must be open upon the tables of our homes and on the desks of our schools." This, to our thought, is the way to the uplift of our people. The gulf can be bridged and the problem solved for the negro of America by having him not simply to handle, but to read and meditate upon the Word of the Lord. They should be taught the value and preciousness of the Word.

Stanley in Africa.

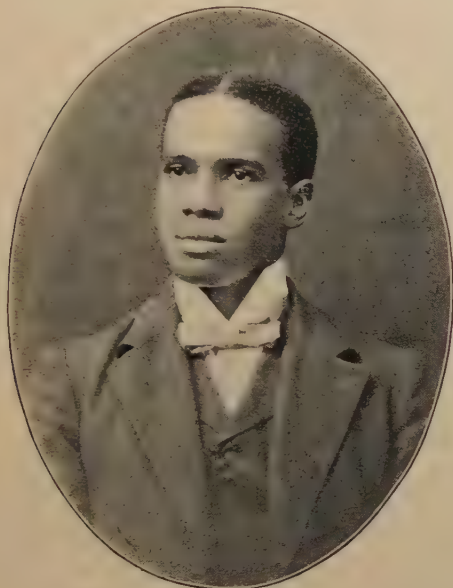
Henry M. Stanley, in a speech delivered in England, tells the story of the wonderful revolution worked in Central Africa by one copy of the Bible in his hands. He states the effect produced in the king by a talk upon the Bible story of angels. The king insisted he

must see the book. The book is brought, and he (Stanley) reads from Ezekiel, tenth chapter, and from the seventh of Revelation. When he reads the verses, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat," he felt that Uganda would eventually be won to Christ. The king must have that book. "It was given him. They have proved their faith at the stake, under the knobstick, and under torture till death."

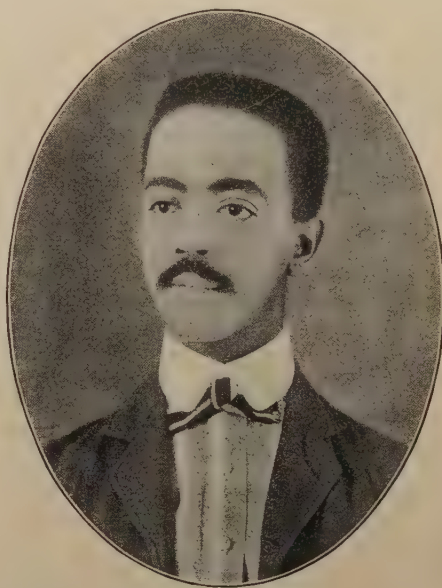
The value and work of such a book having been seen and felt, induced many persons, of all classes, to see to its spread. A century ago we had not a single Bible Society; now there are seventy-three, and still other agencies interested in the circulation of God's holy writ. It is estimated that there are five billion

take of the feast of the Lord's Word. The Society offers the Word in all forms, languages, and prints for the lowest possible figure, and to the very poor and needy a copy is very often given. It is their purpose to see that every hamlet and hut is visited, and that there be no excuse to offer that a copy of the Scriptures is not in every home. This is the Lord's nation, and it is to be built permanently through the reading of the Lord's Word in home, church, and school. The negro, though lowly and needy, is a part of this great nation, and they are now given the opportunity their fathers longed for but did not live to enjoy, the copy of the word as their own peculiar possession.

We offer to our people this great book, for herein they will learn of God the father of all men; the uni-



W. S. LESTER.



R. T. K. GRAVES.

Colporteurs in the Agency among the Colored People of the South.

copies of the Word of the Lord in circulation to-day—about one copy to every three persons of the world's population. Truly, "its line has gone out through all the earth, and its words to the end of the world."

The American Bible Society has verily stood in the forefront in giving to the people the word of eternal life. In the eighty-six years of its history it has placed in circulation 70,677,225 copies, in numerous languages and dialects. Truly has this work borne its fruit. Says a missionary in a foreign land, "Ninety-tenths of our successes are the result of Bible work." Another writes: "Indeed, nearly every encouraging case brought to our attention shows some connection with the colporteurs."

Plans for the Freedmen.

To the negroes of the South this great Society comes, and to them an invitation is extended to par-

versal brotherhood of man; of a king, one who came not to be ministered unto, but to minister, and that to the lowliest of men. He wrought and suffered, and not for his own glory but for others. He died, and for what? that he might "bring life and immortality to light."

In the language of the late lamented President Benjamin Harrison: "Here we have the perfect altruism; here the true appraisal of men. Ornaments of gold and gems, silken robes, houses, lands, stocks and bonds—these are tare when men are weighed. Where else is there scale so true? Where a brotherhood so wide and perfect? Labor is made noble; the King credits the smallest service. His values are relative; He takes account of the per cent., when tribute is brought into his treasury; no coin of love is base or small to Him. The widow's mite He

sets in His crown. Life is sweetened; the poor man becomes of account. Where else is found a philosophy of life so sweet and adaptable—a philosophy of death so comforting.”
J. P. WRAGG.

FROM PRESIDENT ROOSEVELT'S LETTER TO THE SUNDAY SCHOOL TIMES.

OYSTER BAY, N. Y., September 3, 1902.

I AM glad to learn of the special Rally Day of the American Sunday school workers to be held in the near future for the purpose of outlining the winter's campaign in Bible study and character training.



Every effort looking to improvement in methods of Bible study and instruction should of course be most earnestly supported. The Sunday school workers are entitled to the hearty support of all well-wishers to the nation.

THEODORE ROOSEVELT.

MISCELLANEOUS.

EXTRACTS FROM A SERMON DELIVERED BY
THE REV. DWIGHT NEWELL HILLIS, D.D.,
At Plymouth Church, Brooklyn, N. Y., October 19, 1902.

Nature in the Bible.

TAKE the descriptions of Nature out of the Bible and literature would lose some of its greatest chapters. Witness Job, the first of the philosophers, with his outburst on the wonders of the sea,

the marvels of the forest, and the sweet influence that binds Orion and Pleiades. Witness David, with his studies of that God who commands the heavens and they are turned; who sends forth his snow like wool; who makes his clouds like chariots; the stroke of whose footsteps is the stroke of the earthquake. Witness Isaiah, with his song of that unseen one who taketh up the isles of the sea and weigheth the mountains in scales and the hills in the balance; who leadeth the stars forth in order, who knoweth them all by name, as the parent knows the children who cluster about his knee. Witness the Christ's enthusiasm for Nature. If other religious teachers love the street and market-place and the excitements of the city, he loved the silence of the mountains, the solitude of the wind-swept moors. For him the cornfield was the meeting place between man and God, and oft he kept his tryst among the golden sheaves, as of old in the cool of paradise. Listening, he heard the wind whisper his secrets to the forest leaves; discerned the goings of God in the tree tops; saw the eager stream hastening on its errand. For him the days and nights were indeed "the pulsations of a hidden joy and grief;" while the silver mists of autumn, the slanting rains of spring, the curves of Hermon's snow, the silence of the overhanging stars, the singing of the spheres—these all seemed and were the lyric thoughts of God that fall from his almighty solitude. These illustrious ones therefore prove that nothing ranks a man like his power to derive enjoyment and culture from the world of external Nature.

Science and Faith.

Sostratus, the Egyptian architect, was commanded to carve the name of the king upon the pyramid he was building. Fulfilling the royal decree, the architect first carved his own name deep into the granite, and then filled it in with plaster and engraved thereon the name of Ptolemy. When a century had passed away the plaster peeled off and took with it the name of the king, but left the name of Sostratus the builder. Thus for a time physical science has sought to hide the name of God under stucco, but now has come a new science, with a power to peel off the weaker thinking. As never before, Nature is causing the name of the Divine Architect to stand out before all eyes. He who can behold a harvest scene without a thought of the goodness of God, must be more stolid and stupid than that plowman of whom the poet said, "the primrose by the river's brim, a yellow primrose was to him and it was nothing more."

SHUT UP WITH A BIBLE.

WHEN Nicholas I. became Emperor of Russia, his first task was to put down a formidable sedition among the aristocracy of his realm. Many nobles detected in guilt, and many who were

simply suspected, were thrown into prison. One, who was innocent, was by nature a man of fiery temper; his wrongful arrest infuriated him, and he raved like a wild animal. Day after day, brooding over his treatment, he would stamp shrieking through his cell and curse the emperor and curse God. Why did he not prevent this injustice?

No quiet came to him save in the intervals of exhaustion that followed his fits of rage. A visit from a venerable clergyman on the ninth day of his confinement produced no softening effect. The good man's prayer was heard with sullen contempt. The divine words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," sounded like mockery to the embittered prisoner. The aged minister went away leaving a Bible in the cell, which he begged the prisoner to read.

As soon as his visitor was gone the angry nobleman kicked the Bible into a corner. What to him was the Word of God who let tyrants abuse him?

But when the terrible loneliness of succeeding days had nearly crazed him he caught up the volume and opened it, and his first glance fell on the middle of the fiftieth Psalm: "Call upon me in the day of trouble; I will deliver thee." The text surprised and touched him, but his pride resented the feeling and he dropped the book.

The next day desperation drove him again to the only companion of his solitude, and from that time he read the Bible constantly. Then he began to study it, and commit whole chapters to memory. The story of the Saviour's life and death totally changed him. He saw himself a fellow-sufferer with the Christ who was unjustly accused and slain.

Revengeful rage gave way, and the spirit of a martyr took its place. Like the persecuted Christians shut up in the Roman Catacombs, he forgave his enemies. An unworldly joy took up the time he had once spent in harsh thoughts and words. The shadows of wrong and death vanished in the new light that shone upon him from beyond.

The company of a book—the one book in all the world that could have done it—had given the proud noble another heart.

Madame Dubois, once a beloved prison missionary in New York, from whose writings this story is taken, was in Russia when the condemned man's aunt and sister, with whom she was visiting, received a letter which was believed to be his last. It was the outpouring of an exalted soul superior to fate.

He had undergone his trial, and unable to prove his innocence, had been sentenced to death. On the day set for his execution, while the ladies of his mansion walked in tears through the crape-hung parlors, suddenly the sight of their doomed kinsman himself astonished them at the door!

It was an unhopèd-for deliverance at the last moment. When the jailer's key unlocked the prisoner's

cell, instead of the messenger of death, the Tsar of Russia stood before him. A conspirator's intercepted letter had placed the innocence of the suspected nobleman beyond question, and the tsar made what amends he could by bestowing on him a splendid castle and a general's commission.

Seventy-five years have passed since then, and with them the life of the almost-martyred Russian; but the fruits of his devout fidelity and kindness among his fellowmen, the hospital he built for the sick and friendless—and the very Bible he was shut up with in his own distress—still bear witness to a consecration that was worth all its personal cost.—*The Youth's Companion*.

PLAYING WITH THE BIBLE.

A LITTLE fellow, scarcely more than a baby, whose father has for some time had the indulgent habit of bringing the wee laddie, each time the father returns from town, a small present, has developed quite an appetite for playthings, and sometimes asks for a particular kind of "toy" in advance of his parent's visit to the city. Papa smiled when one morning the little fellow piped up: "Papa, won't you get me sometime a toy Bible?" Yet the father understood well enough what his boy meant. The lad wanted a miniature Bible, suited in size to his own little palms, a book that he could hold well in hand and could "play" was a Bible.

There is food for thought in this queer conceit of a child too young as yet to realize the real worth and meaning of the Bible as the book of books, the real-est and royalest book in the world. Many people, it is to be feared, look upon the Bible as a book to toy with, to dally with, to tinker with, never taking it very seriously, and often quoting its sayings lightly and flippantly, with the idea of turning a joke rather than pointing a moral. Others twist the plain teachings of Scripture in a violent fashion out of their historic settings, or by a kind of imaginative legerdemain try to get out of this marvelous Book all kinds of ideas that never were there.

All such trifling with the Bible as though it were a mere toy, is vain and sinful. The Bible is a very serious book, or library of books, written for very serious purposes. It is not enough for a reader of the Bible simply to admire its poetry, to feel a kind of interest in its dramatic narratives, or to enjoy the musical rhythm of its psalms and chants. The effort must be made to get deep down to the inner facts of the Word, to apply its searching truths to one's own heart, to treat its counsels and its comforts as the most momentous interest that this or any other world can possibly afford. Our Bible must not be a toy, but a treasury of truth, not a plaything, but a mine of inexhaustible spiritual wealth, a light that shines undimmed and undimmed upon the pathway of life,

a spring of blessing and beauty, and a joy forever. Such serious use of its pages is what the Bible itself calls for. We can never use it too much if we use it rightly. There is really no such thing as a "toy Bible," but the Bible as God gives it to men is the grandest of books for the greatest of all purposes. Let the Bible teach us, then, how to use the Bible.—*New York Observer.*

WHAT WILL THE CRITICS DO WITH PAUL?

"LET the Gospel accounts of the resurrection of Jesus be given up as non-historical, there still remains the unquestionably historic and authentic testimony of Paul." This is the keynote of an article by the Rev. Dr. William Cleaver Wilkinson, of Chicago University, in which he dwells upon the incalculable need the Christian Church has for Paul, as one whose testimony "no fiercest crucible fires of historical criticism can possibly in the least affect." Dr. Wilkinson (who writes in *The Homiletic Review*, June) does not think that this importance of Paul's testimony is adequately appreciated. He says:

"The cry, so rife everywhere about us, 'Back to Christ!' really means, from the lips of many who utter it, 'Away from Paul!'—nay, even, almost, 'Away with Paul!' With many zealously active and widely influential Christian teachers and writers the feeling has been growing stronger every day for now a decade of years or more that the Apostle Paul has too long been suffered to dominate, too exclusively, our conceptions of Christianity. The view has been propagating itself by boldly declaring itself that the proper way to regard Paul's writings is to regard them as setting forth, not authoritatively the true doctrines of Christ, but only as setting forth one great mind's own individual way of conceiving those doctrines. The doctrines themselves, it is urged, in their unadulterated purity, are to be sought in the words of the living Jesus, as those words are reported by the four evangelists, but especially by the three synoptic evangelists so called, Matthew, Mark, and Luke. The records of these historians, we are told, are to be carefully sifted; for the truth which they give is mingled with error—the error of imperfect report and imperfect transmission. Besides this, so we are further given to understand, there is the error, an uncertain amount, to which Jesus himself, as proved by his own admissions of ignorance on some points, was liable."

From this "pitiable state of hopeless incertitude," Paul rescues us by his witness to "a living, an ascended, a glorified Christ." It was for the sake of this service that Christ waited until after his resurrection and ascension before calling Paul to the apostleship. It is Paul alone who gives to Christ's pre-existence and to his exaltation after death the proper prominence, making almost nothing, in comparison,

of the Lord's earthly life. It was not upon Jesus as a man among men, but upon Jesus as supreme divine Lord over men that Paul laid commanding emphasis. Dr. Wilkinson continues:

"The Christian Church can not afford to obey the call 'Back to Christ!' if that call be understood to mean back to the earthly Christ of the Gospel histories, away from the heavenly Christ of the epistles of Paul. The tendency, now so strong and prevalent so widely, to deal with Jesus on severely 'scientific' principles of historical criticism, simply as a man who lived once in Palestine, and whose words and deeds were very imperfectly reported by very ill-qualified biographers, biographers that must be halted with challenge at every point and not confidently relied upon, unless they *all three* happen to relate the same thing in the same way—I say all 'three,' not all *four*, because John is to a great extent discredited and counted out as not John, but another man by the name of John—this tendency, however it may suppose itself to be peculiarly loyal to Jesus, is, in deepest truth, the most specious and the most dangerous disloyalty to him that he has ever encountered in all the centuries since he finished the work on earth that was given him to do.

"Let it be duly considered, if Christ comes at length to be measured by this rule, the time will then not be distant when he will be still further reduced; and from being the preeminent, the ideal, the flawless man, will be found out to be at best a man not well enough known to deserve such distinction, and, at worst, a man shown to have had his limitations, his weaknesses, his infatuations, even his faults of temper in speech and in behavior, such as bring him down after all quite comfortably near the level of the better sort of average human nature."

In the opinion of Dr. Wilkinson, however, "nothing even conceivable, except the actual literal resurrection of Jesus Christ from the dead, can account for the undoubtedly historical phenomenon of the Apostle Paul, his career, and his written words."—*The Literary Digest.*

DIMINISHING FAMILIARITY WITH THE BIBLE.

THE National Educational Association that met recently in Minneapolis adopted the following resolution:

It is apparent that familiarity with the English Bible as a masterpiece of literature is rapidly decreasing among the pupils in our schools. This is the direct result of a conception which regards the Bible as a theological book merely, and thereby leads to its exclusion from the schools of some States as a subject of reading and study. We hope and ask for such a change of public sentiment in this regard as will permit and encourage the English Bible, now

honored by name in many school laws and State constitutions, to be read and studied as a literary work of the highest and purest type, side by side with the poetry and prose which it has inspired and in large part formed.

In commenting upon the above Resolution *The Evening Post* (New York, July 16th) forcibly contends that the study of the Bible—merely as literature—will not bring back familiarity with it, such as a former generation possessed, who studied under the stress of religious zeal, supported all the while by a deep religious purpose and experience. It says:

That the loss of the old saturation of the popular mind with the language of the English Bible is deplorable, few would deny. It is like letting slip a precious part of our race heritage. The sinewy style, the piquant idiom, the haunting phrase—what shall our literature, our oratory, do without them? But they are going, or gone, from the general memory. The educators at Minneapolis did not overstate the extent of this literary loss of the Bible. We only wish, for our part, that there were any way of making it good: but we fear that the Educational Association was wrong both in its account of the cause of the mischief and its prescription of the remedy. We do not believe, that is to say, that the vanishing knowledge of Biblical incident and diction is due to the banishment of the Bible from the public schools, as a theological book, or that it could be restored by the reading of the Bible in the schoolroom as a pure example of the highest literature.

Where did our grandfathers get their intimate familiarity with the splendid English of King James's version? How did it become second nature to them to make their daily conversation, their family letters, vivid with racy expressions or solemn utterance taken instinctively from the Bible? They became mighty in the Scriptures, not in school, but in the church and, above all, in the home, by means of repeated reading and compulsory memorizing under a father's eye, or at a mother's knee. Ruskin has told us of the process in his own case, and it was typical. Nor did the child dream that it was literature he was getting. Devout awe and godly fear were the atmosphere about the sacred volume. Just because it was a "theological book"—because lightnings and earthquakes and the voice of a trumpet were associated with it, and in it were supposed to be wrapped up the issues of life and death, the destinies of the soul, heaven and hell—it was read and committed to memory with that rapt attention and excitement which fastened its words forever upon the mind. An old graduate of Phillips Academy once asked another, "Why could we never forget the principal parts of a Greek verb that we learned under Prin-

cipal Taylor?" "It was because we were afraid of him," promptly replied the other. "Fear made our minds like highly sensitized plates, and we could not forget." Something like that is the true explanation of the way in which a former generation stored up the language of a book which was thought to be big with the eternal fate of every reader.

If you set a boy to studying the Apocalypse as a fine specimen of post-Elizabethan English, will he carry from it anything like the imaginative associations, or the indelible memory of epithet and description, which were borne away formerly by children who read in a trembling and holy reverence, not knowing when the beasts and the dragon and the mighty angel might not appear visibly to their dilated eyes? We think the question answers itself. The old familiarity with the Bible was not gained by literary study, and it can not now be made good by literary study. The Bible, simply grouped among the English books to be read in literature Class A, Course IV., would have to take its chances with Marlowe and Shakespeare and Bacon, and would thus be at once degraded from the unique position which it formerly held, and which alone gave it its unrivaled place in the thought and speech of the English race."

The lamentable ignorance of Bible language, *The Post* writes, is in itself a hindrance to its study as literature—Bible allusions, phrases and symbols being no longer understood. It continues:

Moreover, if the Bible is to be regarded purely in a literary light, and only as a source of reference and allusion useful to an educated man, we are bound to say that the motive for its study is lessening every year. The reason is that to employ Biblical phraseology is to employ a tongue which is becoming more and more unknown. Nobody who writes or speaks can fail to have perceived this. If you venture to borrow a phrase like "their chariots drove heavily," you are sure to get a query from the proofreader—"drove"? If some Biblical expression leaps to the lips of a public speaker—"abomination of desolation," let us say, or the "mystery of iniquity"—the blank look he observes on every face shows him that he might as well have talked Greek. Thus the purely literary motive for studying the Bible breaks down in another way. If the old Biblical associations in men's minds have disappeared, why should writer or speaker equip himself with even a noble English phraseology which will surely be caviare to the general? We conclude, therefore, that the only way in which the old familiarity with the Bible can be revived is by bringing back the social and religious conditions under which it was "the one book" to a whole people, and the man of their counsel. But we hear of nobody who thinks that, in fact, those conditions can really be restored.—*The Literary Digest*.

THE OLD BIBLE.

Rev. E. C. Murray, D.D., in North Carolina Presbyterian.

OLIVER WENDELL HOLMES in "The Autocrat of the Breakfast Table," has some fine thoughts about an old violin. When the instrument is new, its tones are dry and hard; but as one player after another pours his melodies into it, its notes become fuller, richer, softer, sweeter, till, in its old age the master's hand evokes, at every sweep of the bow, the echoes of the melodies of generations—the whispered hidden love of the young enthusiast, the passionate longing of the imprisoned artist, the stormy symphonies of the royal orchestras, and the low, soothing strains of the convent's holy hymns. "Its pores are full of music; saturated with the concentrated hue and sweetness of all the harmonies which have kindled and faded on its strings."

So it is with our old Bible; it comes to us like an ancient violin whose strings have been swept by a hundred master hands, with every grain of its wood vibrating and re-echoing the melodies of scores of generations. Into it the Psalmist, sweet singer of Israel, poured all the passionate devotion of his ardent soul; now rising to a very ecstasy of triumph and praise, now wailing forth in sad minor key the sorrows of a well-nigh bursting heart. In it we hear the wondrous mystic voices of inspired prophets, speaking of mysteries transcendent and visions ineffable. From it sounds again like a herald's blast the preaching of the apostles. The very angels of heaven have left in it the echo of their sweet song of "Peace on earth and good will to men." And a yet diviner music dwells in the words of him who spake of heavenly things which he had seen, and of the Heavenly Father whom he came to make known. Here we listen again to the thunder of Sinai, and to the loud cry from Calvary; we hear the Sons of God shouting for joy, and the voice of a great multitude, as of many waters, saying, Alleluia. We hear Deborah's exultant paean, and Hannah's humble hymn of praise; the clash of cymbals and the loud-voiced choir in the temple, and the low, soft hymns in that upper chamber in Jerusalem. Here are songs whose sweet notes have trilled from a million voices, and have cheered a million sorrowing hearts. Here are poems of infinitely varied sentiments that have given expression to the hopes and fears, joys and griefs, prayers and praises, of hundreds of generations of human souls. Here are our noblest dramas, our sublimest epics, our sweetest lyrics.

Nor does our old Bible speak to us only of those who composed it; around it cluster hallowed memories of the saints of all ages who have poured their devotion into its pages; who have preached from its sacred texts, who have transformed its words into holy poetry, and breathed into them the breath of

holy music; who, under its inspiration, have pictured celestial glories which mortal eye had not seen, and spoken of things which mortal ear had not heard, and dreamed of things which had never entered into the heart of man.

BIBLE SOCIETY RECORD.

NEW YORK, October, 1902.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, October 2, 1902, Theophilus A. Brouwer, Esq., Vice-President of the Society, in the chair.

The Rev. Dr. E. P. Ingersoll read a portion of the twenty-first chapter of the Book of Revelation, and offered prayer.

Among other grants of books were the following: To the Congregational Home Missionary Society, a grant of books amounting to \$85; to the Missionary Society of the Methodist Episcopal Church, 650 copies of the Sheetswa Gospels for the Inhambane Mission, East Africa; to the American Board of Commissioners for Foreign Missions, 500 copies of the Mortlock Testament for the Mortlock and Caroline Islands.

The Secretaries reported the following consignments of books to foreign Agencies during the month of September: To the Brazil Agency, 1,705 volumes, value \$474.97; to the La Plata Agency, 6,538 volumes, value \$1,506.07; to the Central America Agency, 3,228 volumes, value \$720.61.

The issues from the Bible House during the month of September were 66,411 volumes.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

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Summary of 3 Annual Reports of Auxiliary Societies received in September, 1902.

Receipts from sales in twelve months..... \$29 03

Receipts from collections and donations..... \$37 01
 Expended on their own fields..... 4 31
 Value of stock on hand at date..... 89 05

RECEIPTS IN SEPTEMBER, 1902.

LEGACIES.

Aydelotte, Betsey E., late of Cincinnati, O..... \$90 00
 Carter, Lucas H., late of Plainville, Conn..... 12 00
 Dalby, Mrs. Sarah A., late of Marengo Co., Ill..... 166 66
 Lusk, Mary, late of Enfield, Conn..... 85 00
 Parks, Frederick, late of Springfield, Vt..... 283 25
 Wadsworth, Norman W., late of Ogle Co., Ill..... 31 05
 Vanderburgh, Charles E., late of Minneapolis, Minn..... 500 00
 Waldo, Rebecca, late of Prattsburg, N. Y..... 192 88
 Wylie, Joseph, late of Chester, S. C. 500 00
 \$1,860 87

GIFTS FROM INDIVIDUALS AND OTHER SOURCES.

A Friend, through Brazil Agency.... \$0 47
 Alexander, William, Santa Barbara, Cal..... 2 00
 Anonymous, Wisconsin..... 1 00
 A Young Lady of Central Union Ch., Honolulu, H. I..... 10 00
 Brooker, Mary A., Rochester, N. Y..... 1 00
 Byington, Steven T., East Cambridge, Mass..... 1 00
 Collection through China Agency.... 25
 Evans, T. C., Portage, Wis..... 1 00
 Ferrier, William W., New York, N. Y. 1 00
 Haddon, S. P., Matanzas, Cuba..... 1 00
 Hickman, F. D. P., Benito, Africa.... 10 80
 Kittridge, Charles A., Fishkill, N. Y. 1 00
 Kittridge, Miss M. T., Fishkill, N. Y. 4 00
 Klein, L., Pittsburg, Pa..... 2 00
 Lane, W. A., Fort Worth, Tex..... 10 00
 Leet, William C., Washington, Pa..... 1 00
 Lloyd, Mrs. J. P., East Orange, N. J. (For work in Brazil)..... 10 00
 Loomis, Miss F. A., New York, N. Y. 1 00
 Mac Donnell, Rev. George G. N., Columbus, Ga..... 1 00
 Ossewaarde, M., Clymer, N. Y..... 1 00
 Pedro, Joseph H., Troy, N. Y..... 71
 Ratchaburee Christians, Amoy..... 1 00
 Reed, H. T., China..... 1 32
 Rickman, Augusta, Asheville, N. C. 5 00
 Ross, Sarah, South Dakota..... 50 00
 Rowe, George N., Oneonta, N. Y..... 5 00
 Shunk, Mrs. Elizabeth, Cardington, O. (For translating a Gospel in the Philippines)..... 50 00
 Smith, D. C., Normal, Ill..... 10 00
 Sterritt, L. S., Newburg, N. Y..... 153 50
 Theaker, Miss Emma T., Arkansas City, Kan..... 5 00
 Through Mrs. Frost, Norristown, Pa. 62
 Union C. E. S., Dairyland, N. Y. (For Brazil Agency)..... 10 00
 Union Meeting, Dayton, O..... 7 10
 Union Meeting, Urbana, O..... 6 20
 Vandervoort, Miss K. S., Fishkill Village, N. Y..... 5 00
 Watson, W. N., Manchester, O..... 5 00
 Wednesday Night Bible Class of Third Pres. Ch., Springfield, Ill..... 6 00
 Williams, Mrs. Susan M., Grand Rapids, Mich..... 1 00
 Y. P. S. C. E. of Cong. Ch., Nepaug, Conn..... 5 00
 Y. P. S. C. E. of Pres. Ch., Bridgehampton, N. Y. (For translation of Book of Acts into Tagalog, P. I.) 26 26
 \$418 43

CHURCH COLLECTIONS.

ALABAMA.
 Mobile Conf., Meth. Ep. Ch..... \$1 00

ARIZONA.
 Nogales, Meth. Ep. Ch..... 1 50

COLORADO.
 Arvada, Meth. Ep. Ch..... 1 00
 Colorado Conf., Meth. Ep. Ch..... 234 00
 Denver Conf., Meth. Ep. Ch. South.. 11 00

CONNECTICUT
 Cheshire, Cong. Ch..... 10 50
 Plantsville, Cong. Ch..... 1 95

GEORGIA
 Buford, Meth. Ep. Ch. South..... 5 00
 Georgia Conf., Meth. Ep. Ch..... 3 00
 Metcalf, Meth. Ep. Ch..... 1 05
 Waycross, First Meth. Ep. Ch. South. 17 56
 " First Meth. Ep. Ch. South S. S..... 3 02

IDAHO.
 Idaho Conf., Meth. Ep. Ch..... 22 00

ILLINOIS.
 Marengo, Meth. Ep. Ch..... 10 00
 Illinois Conf., Meth. Ep. Ch. South.. 11 00
 South Illinois Conf., Meth. Prot. Ch. 6 16
 Willow Hill, Meth. Ep. Ch..... 1 00

INDIANA.
 North Indiana Conf., Meth. Ep. Ch... 518 00
 Northwest Indiana Conf., Meth. Ep. Ch..... 4 00

IOWA.
 Ackley, Ref'd Ch..... 5 00
 Bellevue, Cong. and Pres. Chs. at.... 5 40
 Charles City, Cong. Ch..... 8 85
 Des Moines Conf., Meth. Ep. Ch. ... 189 80
 Onawa, Meth. Ep. Ch..... 2 00
 Orange City, First Ref'd Ch..... 25 75
 Shellsburg, Meth. Ep. Ch..... 5 24
 Tranquility & Salem, Pres. Chs. at... 13 75

KANSAS.
 Fort Scott, First Meth. Ep. Ch..... 2 00
 Kansas Conf., Meth. Ep. Ch..... 1 00
 Kincaid, Meth. Ep. Ch..... 2 00
 Southwest Kansas Conf., Meth. Ep. Ch..... 47 00
 Wellington Circuit, Meth. Ep. Ch.... 2 00
 Western Swedish Conf., Meth. Ep. Ch. 13 00
 Winfield Western Conf., Meth. Ep. Ch. South..... 12 15

KENTUCKY.
 Lexington Conf., Meth. Ep. Ch..... 4 00

LOUISIANA.
 Louisiana Conf., Meth. Ep. Ch..... 1 00
 New Orleans, Prytania St. Pres. Ch.. 10 00

MASSACHUSETTS.
 Florence, Cong. Ch..... 6 04
 Holyoke, First Pres. Ch..... 2 08

MICHIGAN.
 Deerfield, Meth. Ep. Ch..... 2 00
 Detroit Conf., Meth. Ep. Ch..... 384 00
 Hartland, Meth. Ep. Ch..... 2 00
 Ypsilanti, African Meth. Ep. Ch..... 4 92

MINNESOTA
 Minneapolis, Bethlehem Pres. Ch.... 3 40

MISSOURI
 Billings, Meth. Ep. Ch..... 1 00
 Carthage, First Pres. Ch..... 8 87
 Gulfport Circuit, Meth. Ep. Ch. South..... 3 25
 Kansas City, West German Conf., Meth. Ep. Ch..... 48 00

Missouri Conf., Meth. Ep. Ch. South. \$287 05
 Rockport Circuit, Meth. Ep. Ch. South..... 1 00
 Southwest Missouri Conf., Meth. Ep. Ch. South..... 147 66
 St. Louis Conf., Meth. Ep. Ch. 104 00

MONTANA.
 Montana Conf., Meth. Ep. Ch..... 28 00
 " " Meth. Ep. Ch., South 28 00
 North Montana Mission, Meth. Ep. Ch..... 8 00

NEBRASKA.
 Avoca, Cong. Ch..... 3 20
 Bloomington, Meth. Ep. Ch..... 4 00
 Harvard, Meth. Ep. Ch..... 2 00
 Louisville, Meth. Ep. Ch..... 1 00
 Nebraska District Western German Conf., Meth. Ep. Ch..... 19 00
 Weeping Water, Cong. Ch..... 2 68

NEW JERSEY.
 Camden, Grace Pres. Ch..... 5 00
 Elwood, Brainerd Pres. Ch..... 5 75
 Haddonfield, First Pres. Ch..... 32 82
 Plainfield, Crescent Ave. Pres. Ch... 44 05
 Succasunna, Meth. Ep. Ch..... 4 00

NEW YORK.
 Bath, First Pres. Ch..... 3 57
 Binghamton, Floral Ave. Pres. Chapel..... 5 00
 Bridgehampton, Pres. and Meth. Chs. 23 74
 Brooklyn, German Pres. Friedenskirche..... 3 10
 Clymer, Abbe Ref'd Ch..... 9 00
 Hamlin, Meth. Ep. Ch..... 1 00
 Lockport, First Pres. Ch..... 24 73
 Mt. Washington, Pres. S. S..... 4 24
 New York, East Harlem Pres. Ch.... 5 15
 " " Scotch Pres. Ch..... 47 85
 Ovid, Pres. Ch..... 4 63
 Patterson, Pres. Ch..... 14 00
 Potsdam, Meth. Ep. Ch..... 4 00
 Riverdale, Meth. Ep. Ch..... 2 00
 Spencerport, First Cong. Ch..... 2 75

NORTH CAROLINA.
 Concord Presbytery, 3 Churches..... 9 81

NORTH DAKOTA.
 Lisbon, Pres. S. S..... 5 00

OHIO.
 Ashtabula, First Meth. Ep. Ch..... 5 00
 Beavertown, United Brethren Ch.... 1 57
 Cincinnati Conf., Meth. Ep. Ch..... 445 50
 Ohio Conf., Meth. Ep. Ch..... 1 00
 Ohio Conf., Meth. Prot. Ch..... 33 35
 Marietta, First Pres. Ch..... 6 25
 North Ohio Conf., Meth. Ep. Ch..... 13 00

OKLAHOMA TERRITORY.
 Kingfisher, Meth. Ep. Ch..... 2 00

OREGON.
 Albany, First Pres. Ch..... 40 60

PENNSYLVANIA.
 Blairsville, Pres. Ch..... 20 00
 Chataqua, Meth. Ep. Ch..... 3 00
 Falling Spring, Pres. Ch..... 30 00
 Media, Pres. Ch..... 25 16
 Neshaunock, Pres. Ch..... 5 00
 Penfield, Meth. Ep. Ch..... 2 00

SOUTH CAROLINA.
 Bishopville, Pres. Ch..... 10 00

TENNESSEE.
 Cleveland Station, Meth. Ep. Ch. South..... 8 00
 Crossville Mission, Meth. Ep. Ch. South..... 1 00
 Kentucky Conf., Meth. Ep. Ch. South..... 329 99

<i>Morristown</i> , Colored Meth. Ep. Ch....	\$2 00
Ooltewah Circuit, Meth. Ep. Ch. South.....	2 00
Stony Point Mission, Meth. Ep. Ch. South.....	1 00

TEXAS.

<i>Denton</i> , Meth. Ep. Ch.....	2 00
<i>Houston</i> , Trinity Meth. Ep. Ch.....	1 00

VIRGINIA.

<i>Piney Grove</i> , Meth. Ep. Zion Ch.....	1 00
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WEST VIRGINIA.

West Virginia Conf., Meth. Prot. Ch.	12 49
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WISCONSIN.

<i>Lodi</i> , Churches of.....	5 04
Wisconsin Conf., Meth. Ep. Ch.....	269 00

Central German Conf., Meth. Ep. Ch.	11 00
Gulf Mission Conf., Meth. Ep. Ch....	23 00
West German Conf., Meth. Ep. Ch....	6 00

CHINA.

Moore Memorial Meth. Ep. Ch. South	4 84
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DENMARK.

Denmark Mission Conference.....	2 37
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MEXICO.

<i>Saltillo</i> , Union American Evangelical Congregation.....	7 50
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\$3,889 38

AUXILIARY SOCIETIES.

	Credited as Donation.	Credited on Account.
Charlton Co., Mo.....	\$27 90	
Chicago, Ill.....	500 00	
Cincinnati Young Men's, O.	123 00	
Cloud Co., Kan.....	1 20	
Cumberland Co., N. J.....	50 00	
Dutchess Co. Female, N. Y.	8 91	
Edgar Co., Ill.....	15 00	
Elmore, O.....	19 63	
El Paso Co., Col.....	19 25	
Fish Creek & Vic., Wis.....	\$40 00	
Gaston Co., N. C.....	55 09	

	Credited as Donation.	Credited on Account.
Greene Co., O.....		\$58 09
Guthrie Co., Ia.....		15 91
Hamblen Co., Tenn.....		70 00
Hannibal, Mo.....		24 75
Harbor Beach & Vic. B. S., Mich.....	\$17 19	
Indianapolis & Vic., Ind....		19 53
Livingston Co., N. Y.....	2 00	5 13
Long Island, N. Y.....		200 00
Massachusetts.....		230 81
Medina Co., Tex.....		40 00
Mobile, Ala.....		40 00
Nashville, Tenn.....		100 00
Pasquotank Co., N. C.....		30 75
Passaic Co., N. J.....		45 23
Pennsylvania.....		723 10
Riverton & Vic., Neb.....		4 00
Rocky Ford, Col.....		5 00
Rush Co., Kan.....		4 06
Savannah, Ga.....		11 25
St. Louis, Mo.....		90 00
Steuben Co., Ind.....	53 20	
Torrington, Conn.....		5 60
Virginia.....		125 00
Warren Co., N. J.....	150 00	
Washington Co., O.....		13 30
Wauregan Bible Com., Conn.	4 20	1 30
Wayne Co., Mich.....		30 83
Westchester Co., N.Y.....		8 65
Western Massachusetts.....		45 90

\$266 53 \$2,773 67

RETURNS FROM BOOKS DONATED.

American Board of Commissioners for Foreign Missions, (Kusaie and Marshall Islands Scriptures)...	\$145 66
American Board of Commissioners for Foreign Missions (Zulu Mission).....	807 86
American Tract Society, New York, N. Y.....	3 66
Castle, J. W., Paintsville, Ky.....	5 60
Geiger, A. A., Springport, Mich.	8 20

Joannides, N., New York, N. Y.....	\$7 50
Marston, Arthur, Nogales, Ariz.....	2 10
Presbyterian Board of Publication, Philadelphia, Pa.....	24 45
Whittier, True, Belleview, Fla.....	15 00
	\$1,015 03

Agency among Colored People of the South.....	\$224 45
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FOREIGN AGENCIES.

Brazil Agency (Sales).....	\$4,771 41
China Agency (Sales).....	1,191 13
Cuba Agency (Sales).....	435 00
Japan Agency (Sales).....	400 00
Siam Agency (Sales).....	87 24
	\$6,884 78

MISCELLANEOUS.

Retail Sales.....	\$1,889 16
Trade Sales.....	1,769 37
Rentals.....	2,960 97
Sales of Waste Materials.....	195 11
Income from Trust Funds.....	471 23
Income from Available Funds.....	32 26
Income subject to Life Interest.....	308 75
Alden Memorial Fund Income.....	22 50
Record.....	2 90
	\$7,147 25

Total Receipts.....\$24,450 44

THE FOLLOWING TRANSFER FROM BOOK ACCOUNT TO DONATION ACCOUNT HAS BEEN MADE:

Gaston Co. Bible Society, N. C.	\$30 00
Harbor Beach & Vic. Bible Society, Mich.....	57 76
Silver Bow Co. Bible Society, Mont..	30 00
Weld Co. Bible Society, Col.....	22 99
	\$140 75

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FINANCIAL STATEMENT FOR SEPTEMBER, 1902.

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Gifts from Auxiliaries.	Legacies.	Church Collections.	Gifts from Individuals.	From Sales of Books Donated.	To Colored People of the South.	Sales reported by Foreign Agents.	Returns from Missionary and other Societies.	Income from Perpetual Trust Funds.	Miscellaneous.	Total Transfers.	Total Cash.
Cash....	266 58	1,860 87	3,859 38	418 43	1,015 03	224 45	6,884 78	....	471 23	2 90		\$15,003 65
Transfers	140 75	....	....	....	....	....	....	....	....	....	140 75	

RECEIPTS FOR GENERAL ACCOUNTS.

	Transfers.	Cash.	
From Auxiliaries.....	180 34	2,773 67	
" The Trade.....	4 75	1,789 37	
" Salesroom.....	210 31	1,389 16	
" Rents.....		2,960 97	
" Income from Available Funds.....		32 26	
" Income subject to Life Interest.....		303 75	
" British and Foreign Bible Society.....	2,377 37		
" Exchange Account....	12,325 30		
" Alden Memorial Fund Income.....		22 50	15,048 07 9,251 68

RECEIPTS FOR DEPOSITORY ACCOUNT.

	Books Issued.	Miscellaneous.	
Cash.....	....	....
Transfers.....	11,062 31	5 35	11,067 66

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Sales of Waste Material.	Job Work.	Finished Plates.	Repairs to Plates.	Books Delivered to Depository.	Miscellaneous.	
Cash.....	195 11	....	....	....	....	....	195 11
Transfers.....	....	1,988 96	....	....	11,062 60	....	13,001 56

Total Transfers.....	39,258 04	
Total Cash Receipts.....		24,450 44
Cash Balance from August, 1902.....		33,526 81
		\$57,977 25

DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

	Field Agents.	B. S. Record.	Foreign Agencies.	Grants to Miss'ry and other Soc's.	Miscellaneous.	To Colored People of the South.	BIBLES. Donated.	To Foreign Agencies.	To Life Members.	Total Transfers.	Total Cash.
Cash.....	1,964 25	129 53	8,190 90	864 00	50 25	411 61	....	....	....		\$11,610 54
Transfers	....	317 41	1,325 30	....	....	433 53	198 16	3,754 73	128 50	17,167 63	

DISBURSEMENTS FOR GENERAL ACCOUNTS.

	Transfers.	Cash.	
Auxiliaries—Value of Books Supplied, &c.....	4,600 18	....
The Trade—Value of Books Supplied, &c.....	1,079 23	....
Salesroom.....	1,456 26	169 76	
General Salaries and Expenses.....	1,618 30	2,582 92	
Bible House Expenses.....	....	2,255 32	
Interest on Life Investment.....	....	845 06	
Books for the Blind on Account of Burr Legacy Income.....	92 98	....
Exchange Account.....	....	14,025 00	
Trust Funds Invested.....	....	1 9 25	
Available Investments.....	....	60 00	8,746 89 20,197 25

DISBURSEMENTS FOR DEPOSITORY ACCOUNT.

	Salaries and Expenses.	Boxes and Cartage.	Freight, Postage, &c.	Books from Man'g Dept.	Books Purchased.	Books Returned.	Discount on Sales.	Miscellaneous.	
Cash.....	778 35	59 64	204 50	....	....	....	....	....	1,042 49
Transfers..	....	....	....	11,062 60	1,324 29	88 02	878 61	....	13,353 52

DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Man'g, Repairs and Expenses.	Machinery and Tools.	Rent of Manufactory.	Miscellaneous.	
Cash.....	6,715 61	3,835 37	700 57	3 68	....	....	11,255 13
Transfers.....	....	....	....	....	....	....

Total Transfers.....	39,258 04	
Total Cash Disbursements.....		44,105 51
Cash Balance forward to October, 1902.....		13,871 74

N. B.—The amounts in *Italic* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each. \$57,977 25



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